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Protestantism and
Capitalism
Religious Pressure in
Washington

MAY, 1950

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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Vol. 11 (New Series)

MAY, 1950

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SUBSCRIPTION PRICE: \$2.00 a year (10 Issues); Single copy 25¢

FOREIGN REPRESENTATIVES:

J. A. Kensit, Protestant Truth Society, 184 Fleet Street, London, England
Rev. Edwin J. Taylor, Protestant Truth Society, 7 Bonnie Brae Blvd., Toronto 6, Canada
Evangelical Publishers, 368 Bay St., Toronto 1, Canada
Gospel Books, 88 King St., Catharines, Ont., Canada
Saskatoon News Agency, 156 Second Ave., Saskatoon, Sask., Canada
Upper Canada Tract & Book Society, 406 Yonge St., Toronto 2, Canada
Kewick Book Depot, 315 Collins St., Melbourne, AUSTRALIA
Protestant Association of South Africa, P. O. Box 2976, Cape Town, SOUTH AFRICA

All communications, checks and money orders

for the Magazine or Christ's Mission should be addressed:

CHRIST'S MISSION INC., 160 FIFTH AVENUE, NEW YORK 10, N. Y.

PRINTED IN U.S.A.

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Message OF THE Month

The Only Antidote

AT ENIWETOK a new species of atomic bomb has been exploded to test the destructive efficiency of this deadly weapon fashioned by men to destroy their fellowmen. We are told that this 1950 variety is vastly more destructive than those used against Hiroshima and Nagasaki in 1945, each of which had the destructive power of 20,000 tons of T.N.T. Besides this, we are told that the still more dreadful H-bomb is on its way, that Communist Russia now knows how to make and explode A-bombs, and won't be far behind the United States in manufacturing H-bombs as well. Thus the race is on for bigger and more ghastly weapons of destruction till the "ultimate" weapon is produced which will wipe out all life on earth.

With a weapon of destructive *material power* in his hands by which he can destroy himself and his world, man can only be held in check by another weapon—one of constructive *spiritual power* capable of counter-balancing the suicidal power of destruction now in his possession.

That weapon of spiritual power is already at hand. It is the Gospel of Christ which, we are assured (*Rom. 1:16*), is the very "*power of God unto salvation to everyone that believeth*." Man thus has two decisive weapons in his hands—the one by which he can destroy himself; the other, by which he can save himself.

But the power of the Gospel of Christ, like that of A-bombs and H-bombs, must also be demonstrated. Paul assures us again and again that this Gospel must be preached "*not in word only, but also in power*" (*I Thess. 1:5*); "*not with enticing words of man's wisdom, but in demonstration of the spirit and of power*" (*I Cor. 2:4*). For all power has this peculiarity, that to be made effective it must be demonstrated, or shown. Even an atomic bomb remains harmless till it is exploded; then its power is shown. So with the Gospel of Jesus Christ: it is not enough to just talk about it, to philosophize about it, even to praise it. Its power must be demonstrated in the changed lives of those who believe and accept it. It must be exploded in the hearts of a lot of people who will thus come to know and serve the Lord Jesus Christ.

The first fifty years of this twentieth century have left mankind frightened and insecure, terrified at the prospect of a third World War that will bring universal chaos and ruin. Fascism and Nazism have been defeated, but the new tyranny of Communism now controls a large segment of the earth and threatens the remainder.

Only the Gospel of Christ will stop Stalin and his henchmen.

Threatening them with A-bombs and H-bombs certainly will not. For every bigger and better H-bomb we produce they will try to make one still bigger and better.

It is a matter now of a choice between two weapons—one that destroys or one that saves. The one that saves is the Gospel of Christ, for therein is the power of God.

Vatican Plans Drive

to Win Protestants

CATHOLICS are forbidden by Canon Law 1325 to hold disputations or conferences, especially of a public nature, with Protestants and others on matters of faith without special permission from Rome. This prohibition was specifically reiterated by the Congregation of the Holy Office on June 5, 1948, forbidding the attendance of Roman Catholics, priests and laity, at Protestant worship services or at meetings with non-Catholics "where conflicting Christian religious views are exchanged with the aim of reaching a common accord." That directive of the Holy Office was issued specially to head off any cooperation of Roman Catholic leaders with the ecumenical conference of 135 Protestant and Orthodox Churches at Amsterdam in August of that year for the formation of a World Council of Churches.

Since then, there have been many rumors out of Rome to the effect that the Vatican planned to modify this law and to make efforts to induce Protestants to consider closer cooperation with Rome. Pope Pius XII received in audience a group of leaders of the Conference of Christians and Jews, and praised their plan to spread the work of their organization throughout

Europe. In his 1949 Christmas message he issued a direct "invitation to unity" to Protestants to return to the Church of Rome. A Rome dispatch in the N. Y. *Times* of February 24 stated that the Roman Curia was "studying means of more extensive cooperation with Protestant sects on both a lay and religious basis," and an RNS report of the same date spoke of a document that would "lift or modify existing restrictions to permit authorized Roman Catholic representatives to discuss with non-Catholic groups theological issues affecting reunion."

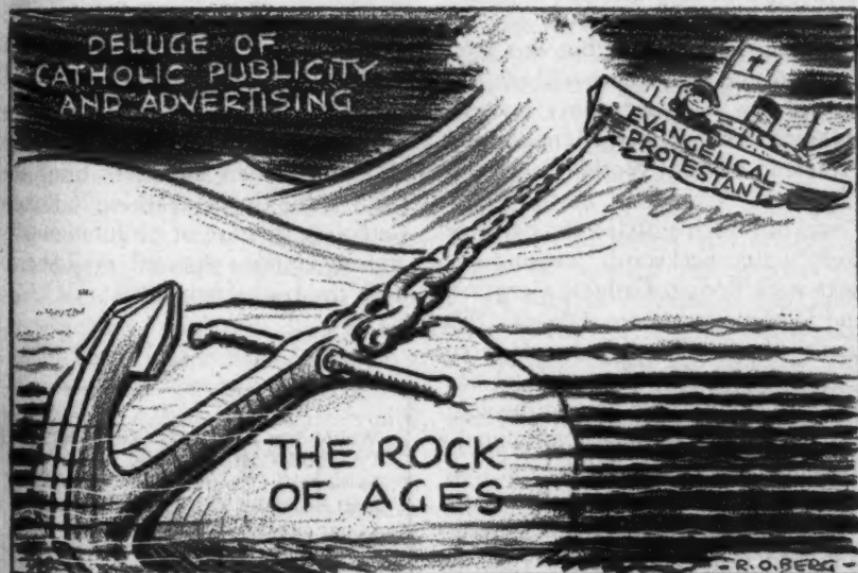
The promised document entitled "Instructions to the Episcopate on the Ecumenical Movement," 4,000 words long, was issued on February 28, by the Congregation of the Holy Office, over which Pope Pius XII himself presides. A Reuters dispatch from Vatican City called it "the most important step in Vatican history toward cooperation with persons of other faiths." It authorized Roman Catholic bishops to organize local conferences with Protestant theologians on subjects of common interest to further the union of all Christians. The authorization, however, was hedged around with the following limitations:

1. The bishops were given a time limit of three years to grant permission for such local conferences;
2. A yearly report must be made to the Holy Office in Rome giving an account of such meetings and their results;
3. All participation in religious rites must be avoided, but permission is granted for the recital in common of the Lord's prayer;
4. The Pope's special permission is still required for any national, international or inter-diocesan conference with Protestants;
5. The bishops must "dedicate themselves to this work with particular care" and guard Roman Catholics "against the dangers arising from the movement."

Most important of all is the insistence that the object of such conferences is not to form any kind of federal union of Protestant and Catholic Churches, but only to induce Protes-

tants and other "dissidents" to return to the Roman Catholic Church. "*Catholics*," it says, "cannot conceive of union except as a return to the one true faith." Above all must be avoided any possibility that "Catholic teaching might be so changed or adapted to the doctrines of the dissidents that the purity of Catholic doctrine would suffer thereby." In other words, any yielding or compromise must come from the Protestant side.

Here is a good example of how the Roman Catholic Church tries to hoodwink Protestants with its pretense of 'collaboration' and 'Christian cooperation'—all purely one-sided: "What's yours is mine, and what's mine is my own." Although the decree of the Holy Office is made to appear as an invitation to Protestants to coordinate their activities with those of the Vatican in its struggle against Communism, its real aim is to get Protestants



"MY ANCHOR HOLDS"

May, 1950

to join the Catholic Church. According to the *N. Y. Times*' Rome correspondent, Camille M. Cianfarra, the decree "made no concessions whatever concerning mixed meetings promoted for the discussion of theological questions. The Bishops, it said, may authorize such meetings only if they 'think that they will yield good results,' that is, if it is expected that non-Catholics will be persuaded to join the Catholic Church."

Like Communism, Roman Catholicism has always been afraid to allow its people to inform themselves about the teachings of its rivals. It has its index of forbidden books, and exercises 'thought-control' over its subjects. It has even forbidden Catholics to read Protestant versions of the Bible.

It would indeed be wonderful if the Roman Catholic people were allowed to participate in free, open discussions of the differences between Protestant and Roman Catholic teaching. The truth of the Gospel would then be made known to them. But this latest decree of the Holy Office will not help toward this end, but rather makes it still more difficult. Rev. Marc Boegner, President of the World Council of Churches, as reported in the *N. Y. Times* of March 3, styled this papal decree "a step backward," making contacts with Roman Catholic clergymen and laymen even more difficult. "The result of this decree," he declared, "seems to be that now no local ecumenic meetings, even among theologians alone, can take place without the formal authorization of the local bishop."

The general reaction from Protestant leaders from many parts of the world was one of resentment against

the Pope's orders that all discussions and contacts between Protestants and Roman Catholics must be controlled and directed by the Roman Catholic bishops. Three high-ranking Protestant leaders in Australia were reported in the *N. Y. Times* of March 7 as refusing to enter discussions with Roman Catholics on the basis of "absorption" into Roman Catholicism. The Anglican Coadjutor Bishop of Sydney, Dr. William G. Hilliard, declared: "It seems that the proposal of the Sacred Congregation of the Holy Office in Rome means an invitation to absorption into Roman Catholicism, which the Church of England is not prepared to consider for a moment." Rev. Dr. Samuel McCrea Cavert, general secretary of the Churches of Christ in America, objecting that discussions between Roman Catholics and other Christians must be controlled and directed by the Roman Catholic hierarchy, declared that the Pope's decree implies "a distrust of freedom and spontaneity which it is difficult for Protestants to understand."

Our hope is that this may be taken by Protestants as a challenge to them to increase their efforts to bring the truth of the Gospel teaching to Roman Catholics, in spite of prohibitive laws and regulations enacted in Rome to keep the truth from them.

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THIRTY-SIX official representatives of seven major Protestant denominations met in conference recently at Greenwich, Conn., to draw up plans for an organic union of all Protestants in a single united church. Denominations represented at the conference were: the Methodist Church, the Presbyterian Church (USA), the Congregational Christian Churches, the Evangelical and Reformed Church, the Disciples of Christ, the Moravian Church (Northern Province), and the African Methodist Episcopal Zion Church.

Organic union would call for the disappearance of the denominational divisions among Protestant churches in America, and the setting up of one united church governed by a hierarchy with bishops and dioceses, somewhat similar to the organizational structure of the Roman Catholic Church.

According to the plan proposed by Dr. Charles C. Morrison of the *Christian Century* magazine, there would be four levels in the hierarchical structure of the proposed united Protestant church. These four levels would be: the local church, the diocese, the regional synod, and the national federation of synods. Denominations would cease to exist; local congregations would keep their present form of worship and organization, but would come under the bishop of a diocese. Above the bishops and dioceses in the hierarchical scale would be twenty-five regional synods—corresponding probably to Archdioceses in the Roman Catholic Church. Above these again would be the National Federation of Synods, the top body (maybe they could be called Car-

Plans For A United Protestant Church

dinals) that would administer the missionary, educational, evangelistic and public relations activities of the entire united church.

Such a plan for a single, united Protestant Church would, at first glance, seem most desirable, especially at the present time when united and energetic Protestant action is necessary in defense of our heritage of faith and freedom. But a single, hierarchical Protestant Church would itself be a danger to that heritage of faith and freedom. For to establish a corporate unity among all Protestant churches, compromises would have to be made in matters of faith and doctrine, as well as in individual freedom of action and opinion. It would tend to create another ecclesiastical dictatorship after the example of the Roman Catholic Church.

Today, the tendency is toward centralization of power and totalitarian rule in the political and economic life of all nations — even in the United States. Must all religion too become totalitarian? Must Protestantism imitate the Roman Catholic organization and establish its own Protestant ecclesiastical dictatorship? If so, there will soon be an end to religious liberty as we have known it, and to that spirit of freedom that is so essential to the fruitful exercise and full enjoyment of our Evangelical Christian faith.

The Mixed Marriage Problem

NO ONE has found a satisfactory solution to the Catholic-Protestant mixed marriage problem except the simple admonition to Catholic and Protestant young people not to contract such marriages. It still remains certain that, if two young people who contract a mixed marriage are equally attached to their different faiths, the only way the marriage will work out is by the complete yielding of the Protestant party to all the regulations laid down by the Catholic Church.

This is admirably told, in a friendly and non-provocative way, in an article in the *American Mercury* for last January, entitled, "Our Catholic-Protestant Marriage." It is told by an unnamed Protestant mother to the author, Alberta Williams. Her mixed marriage to her Catholic husband Paul, and to which were born three sons, appeared to everyone on the outside as a great success, that everything had "worked out" as they promised each other in the beginning. But now, after nineteen years, she confesses that on no occasion had things worked out as they had planned. "No," she says, "we worked out things by my yielding my Protestant convictions at every turn." She correctly remarks that when a Roman Catholic and a Protestant marry and live up to the conditions stipulat-

ed in their signed contract with the Catholic Church, "*the understanding religious tolerance is assumed to be the duty and obligation of only the Protestant.*"

This Protestant mother was reared a good Baptist and her husband was a very devout and faithful Roman Catholic. They both have always deeply loved each other. Yet this deep and abiding human love was not enough. Precisely because they both have been deeply religious in different faiths, the Protestant wife and mother has to confess that their union has never been "complete and uninhibited." Here are some of the things this Protestant mother has had to suffer and experience in order to keep the love of her Catholic husband and to keep their marriage from being wrecked:

At first, the only separation between them was the hour or two on Sunday morning when she went to worship at her Baptist church, and her husband to Mass in the Catholic church. Before the marriage she had taken the usual instruction in the Roman Catholic religion, as required by the mixed marriage contract. Her future husband, of course, would not have been allowed even to consult with her Protestant minister.

Her first shock came after her first baby was born and her mother-in-law came to take him to the Catholic church to be baptized; ". . . when I saw my tiny son taken directly from my arms to be dedicated to a faith I could not share . . . I wept helplessly, but before Paul returned with the baby, I had admitted to myself that my sorrow was unjustifiable; the whole thing was something I had agreed to willingly, and any discussion of my feelings would be futile and even mistaken." Only once did she rebel and tell her husband some of the bitter things she had been storing up inside her for twelve years. It was when their oldest son, Bob, had finished four years in parochial school and they decided to send him, along with their younger son Jerry, to the public school. The priest telephoned her husband and threatened to deny him the sacraments if he would not immediately send both boys back to parochial school. It was then that she went so far as to propose that they should break up the marriage and separate. But again she, the Protestant mother, capitulated. It was impossible to separate, for she was then going to have another baby, and thus the Catholic Church won another victory.

What seems to have hurt this Protestant mother most was the fact that she was unable to take any part in the religious life of her children. She could not help them with the study of their Catholic catechism, nor tell them how their beliefs differed from those of Protestantism. Nor could she pray with them; her husband prayed alone with them in their bedroom before

they went to sleep. They could not accompany her to her Baptist church. Had they done so, they would have had to confess it as a sin to the priest and do penance for it. Like many another Protestant party to a mixed marriage, she began to see how outrageous it was that she was forced to consent to have her child taught it was sinful to attend her church. What shocked her most of all, perhaps, was the time her eight-year-old son came home from parochial school and, very distressed, said to her: "Mother, you and I can't be buried in the same place, can we?"

This Protestant mother in a mixed marriage home, that is otherwise happy and prosperous, confesses to a sense of constant spiritual loneliness, a feeling that she is merely a "bystander" when it comes to anything connected with the religious life of her husband and children. Were she less devoted to her Protestant faith she probably would not suffer in this way. Were she an indifferent Protestant she might take part with her husband and children in their religious life, might even be induced to join the Catholic Church in order to share their religion with them.

Has she a solution to offer others out of her experience? She now agrees with those who advise boys and girls to "Marry only those of your own faith!" Her own three boys are good Catholics, and she hopes that they, if they remain Catholics, will marry Catholic girls. This means that future generations of her family will help to swell the Roman Catholic population of America. What she wishes could be

done is: 1) to have Protestant-Catholic couples who fall in love fully understand each other's religion before marriage; 2) to allow all children of mixed marriages to study the teachings and practices of both the Protestant and Roman Catholic faiths, and then, when they are ready to do so, to voluntarily choose the one they consider to be true. This would be the American Protestant way, but the Roman Catholic Church has already severely condemned any such proposal.

We must fall back, therefore, on the warning to Protestant young people to marry only Protestants, and if they do marry Roman Catholics to have nothing to do with the mixed marriage contract by which they would have to sign away the spiritual rights of their unborn children.

A Mixed Marriage Tragedy

NEWSPAPERS in the United States carried a very scant account from Montreal, Canada, last January 6, of what was the final act in a very sad tragedy connected with a mixed marriage. They merely reported that a court had awarded damages to a man against his mother-in-law and a priest for alienation of the affections of his wife. Omitted was the fact that the man's wife—a Roman Catholic and his bride of three days—had committed suicide because the priest and her mother had persuaded her that she was not properly married to her husband, a Protestant, since they were married in Vermont before a justice of the peace.

Following is the full Canadian Press dispatch which tells the whole story:

Judge Blames Priest and Mother for Wrecking Mixed Marriage

MONTREAL, Jan. 6. — (CP) — Damages of \$400 have been awarded Jacob Nicol, 27-year-old Roxton Pond, Que., resident, in a suit against his mother-in-law and a Roman Catholic priest charging alienation of affections of his bride of three days.

Raymond Caron of Montreal, Mr. Nicol's lawyer, said the judgment had been handed down by Mr. Justice Francois Caron of Superior Court in Sweetsburg, Que., December 29 against the mother-in-law, Mrs. Arthur Labrecque, and Father Lambert Collette, vicar of a Granby, Que., parish.

Mr. Nicol originally sued for \$2,000, later increasing his claim to \$13,000.

Evidence was that in September, 1946, Mr. Nicol, a Protestant, and Lucille Labrecque, a Roman Catholic, were married in Vermont before a justice of the peace. Mr. Nicol charged that after their return to Quebec province Mrs. Labrecque and Father Collette induced his wife to leave him.

Less than a month after the pair separated, Mrs. Nicol was found hanged and a coroner's jury returned a verdict of death while of unsound mind.

Mr. Justice Caron, in making the award, said that the judgment was based on the ground of mental suffering caused by actions of the mother and priest. He said both overstepped their positions and induced the wife to leave her husband. The mother had no right to interfere because the wife was lawfully married and was of age.

The judgment said the priest gave some gratuitous advice and misled the wife by telling her she was not legally married and that she could not live with her husband unless he became a Roman Catholic, which the husband could do after six months' religious instruction.

Canadian Senator T. D. Bouchard, Roman Catholic French-Canadian noted for his liberal sympathies, commenting on the case in his paper *Le Haut-Parleur*, asked his readers not to place the blame on Father Collette. "Let us rather place the responsibility of that dramatic death," he wrote, "on the education he received amid his surroundings." All Roman Catholic priests must act up to the doctrines they are taught, and this Father Collette can salve his conscience by arguing that, in persuading this unfortunate young wife to leave her husband because she was not validly married to him, he was merely carrying out the duties of his office as a Roman Catholic priest.

**Vatican
Demands
Full U. S.
Ambassador**

PERHAPS the most arrogant demands ever made by the Vatican on the United States Government were contained in a dispatch from Rome in the N. Y. *Times* of last February 24, concerning a successor to Myron C. Taylor who resigned last January as presidential representative to the Pope. The report came from the N. Y. *Times*' reliable and top-notch foreign correspondent C. L. Sulzberger.

In the first place, it is made known that "the Vatican had been disturbed and even affronted" by the manner in which Mr. Taylor's resignation was announced, and that it came as an "unpleasant surprise." "The Vatican makes it plain," the report continues, "that it is not happy about the situation." As a kind of veiled threat, it is stated that "it is now far more difficult for audiences with the Pope to be arranged for Americans."

But, according to this report, the Vatican makes it plain that "it does not wish to see

another personal envoy of the President sent here, and might conceivably prefer to have no formal diplomatic relationships if it cannot have a regular, permanent mission." It is also stated that the Vatican would "refuse to allow the (U. S.) embassy in Rome to handle Vatican affairs." Thus the Vatican's ultimatum to Washington is: either a full U. S. Ambassador or nobody at all.

At this writing it seems that no decision as to a successor to Mr. Taylor has been reached by President Truman. It would require an act of Congress to empower the President to send a regular Ambassador to the Vatican, and the weight of public opinion is against sending any kind of an Ambassador at all.

The overwhelming majority of the American people have made it clear to President and Congress, over and over again, that it wants the U. S. embassy at the Vatican closed and to remain closed, and that they emphatically do not want another ambassador, camouflaged or otherwise, sent to the Pope.

The Irony of it **H**INDUS accuse Roman Catholics of Idolatry! This item of news, reported in the 'Christian Century' of last February 22, came from South India where the Roman Catholics have been publicly exhibiting their 'travelling' statue (the 'Pilgrim Virgin') of Our Lady of Fatima from Portugal. The Hindus, who should know what idolatry is, were shocked at the homage paid to this image of Fatima as it was borne in procession through the streets of their cities.

The Hindu editor of a large Indian-language daily newspaper in Travancore called the Roman Catholic celebrations "a manifestation of idolatry in its crudest form." He was joined by other prominent Hindus in warning their people not to be influenced to go back to a form of idolatry which they have been trying to overcome.

In India, as in the United States and elsewhere, the Fatima statue was brought to a city after advance propaganda had been circulated about the wonderful miracles of healing and answers to prayers attributed to it, and appeals to Roman Catholics and others to pay homage to it. The cities were decorated as for a royal procession, and large sums spent for street decorations, illuminations and fireworks. In a land sunk in idolatry and filled with images, it should perhaps have been no strange sight to witness this Roman Catholic statue of Fatima carried along on a richly decorated float accompanied by gorgeously robed bishops and priests, with nuns and others lining the streets repeating their prayers and fingering rosary beads.

Roman Catholic theorists are greatly offended when this image worship is called idolatry. They answer and say that the homage is not paid to the statue but to the person it represents. But what else can outsiders think when they see bishops, priests and people bow down before such images, praying and offering incense before them? The Hindus see no difference from what they do in paying homage before their many statues and images.

Poland Takes R. C. Lands

A N ESTIMATED half a million acres of Roman Catholic Church land in Poland

have been taken over and nationalized by a decree of the Polish Government. This was announced last March 6 by Premier Joseph Cyrankiewicz in an address before the Polish parliament, according to a dispatch from Warsaw to the *N. Y. Times*. Exempted are small farms of less than 100 hectares (250 acres) owned by parish priests. The step was part of Poland's agrarian reform law passed in 1945.

Poland is claimed to be about 98% Roman Catholic, but as in other Catholic countries behind the Iron Curtain, the Government is endeavoring to make use of

every means to lessen Vatican political influence and to win over as many "patriotic" priests as possible to its side to offset the opposition of the hierarchy. To this end, it is planned to use the income from these nationalized large Church estates to build a 'church fund' to provide financial help and social security for priests and pensions for "meritorious" priests. It is pointed out that churches and other buildings devoted to religious worship or inhabited by monks or nuns are not affected by the new law.

Since Poland is such an overwhelming Roman Catholic country, its constitutional law on freedom of conscience and religion is applied in a different sense than in the United States and other Protestant democratic countries. In the United States freedom of religion works chiefly to protect the liberty of each denomination or sect from the aggressive acts of others, and the liberty of all of them from encroachments by the State. In Poland, on the other hand, its law on freedom of conscience is used to defend sectional differences within the Roman Catholic Church itself. Thus, Polish priests who support the Government in opposition to their bishops, and are threatened with the penalties of canon law, can look to the Government for protection to retain their posts. In this way the Government hopes to secure the loyalty of a sufficient number of priests as the foundation for a church led by "patriotic" clergy.

The principal aim, however, of the Government in Poland, as in Czechoslovakia, Hungary, and Yugoslavia, is to make sure of the loyalty of the masses of devout Catholic people. The history of such conflicts in the past between civil governments and the Vatican has shown that Catholic people can be made to rebel against their government if the bishops can succeed in keeping the churches closed and getting the priests to refuse them the sacraments. When this was tried in Venice in the sixteenth century, the Government kept the people loyal by threat-

ing to hang all priests who would close their churches and refuse the sacraments to the people, as ordered by Rome. In Poland today the Government is offering social security and pensions, from the proceeds of seized church lands, to priests who will help to keep their people loyal to the established regime.

Bible Reading Upheld in Jersey Schools

A NEW JERSEY LAW providing for the reading of parts of the Old Testament without

comment every morning in the public schools was upheld as constitutional by Superior Court Judge Robert H. Davidson last February 21. The constitutionality of the law had been contested by officials of the United Secularists of America on behalf of Mrs. Henry O. Klein of Hawthorne, N. J., whose daughter, Gloria, is a student at Hawthorne High School. Defendants in the case were the State of New Jersey and the Hawthorne Board of Education.

In his decision, according to the N. Y. Times of February 22, Judge Davidson ruled as follows: "*A repetition of the Lord's prayer as a morning exercise, without comment or remark, and a reading from the Old Testament of the Holy Bible, without comment, are certainly not designed to inculcate any particular dogmas, creed or belief or mode of worship, and accordingly the provisions of the New Jersey statute under review do not contravene the First and Fourteenth Amendments of the United States Constitution.*"

The Roman Catholic Church, in spite of its concern about our "Godless" public schools, is also opposed to prayers in common in public schools and the reading of the Bible, unless it is the Roman Catholic version.

A Good Resolution

REV. FRANCIS GUGLIELMI, converted priest and pastor of the Italian Methodist Church, Columbus Avenue, New Haven, Conn., sends us the following resolution unanimously adopted last January 15 at the regular services of his church:

WHEREAS we Italo-Americans have learned to love this country, founded by the Pilgrim Fathers on the Gospel religion of Jesus Christ, with its basic liberties of free speech, free press, free assembly and freedom of conscience, which are denied or restricted to Italians of Italy still chained to the Mussolini-Vatican Concordat of 1929 as part of the Constitution of the new Republic, and

WHEREAS here in this our Protestant country the Roman Catholic hierarchy is becoming openly defiant and eagerly aggressive in demanding public support for the parochial schools of the Roman Catholic Church in opposition to the Constitution of the United States which calls for separation of Church and State,

RESOLVED: that we of the Italian Methodist Church of New Haven, Conn., are utterly opposed to the use of public money for the support of Roman Catholic parochial schools and of any other private institutions of education, as every cent of taxes paid by the citizens of this country for educational purposes should be used only for the support of the public schools, the bulwark of American democracy.

Protestantism

And

Capitalism

By L. H. LEHMANN

JOHN CALVIN, the great Protestant reformer, is generally blamed for the rise of capitalism and the evils that it is said to have brought upon the world. It is true that Calvin (alone of all the Reformation leaders) permitted the lending of money at interest, but only for money loaned to rich persons. He thus followed the teaching of the early Fathers of the Christian Church who held it to be against mercy and humanity to exact interest on money loaned to the poor and needy. There were no laws then to curb ruinous interest rates, and to prevent the exploitation of the necessities of the poor.

The Roman Catholic Church in the Middle Ages absolutely forbade the lending of money at interest. The Council of Vienne (1311) condemned anyone as a heretic who should teach that it was not a sin to lend money at interest. This applied, however, only to Christians, not to Jews, who were permitted to exact interest for money loaned. As late as 1745, Pope Benedict XIV, in an encyclical (*Vix pervenit*) to the Bishops of Italy, forbade the taking of interest as

immoral, and this decree was later extended to the whole world. (cf. *The Catholic Encyclopedia*, Vol. 15, p. 236.) Although this decree has never been formally rescinded, the Roman Catholic Church today not only tolerates the lending of money at interest, but allows its bishops to accept interest loans on their churches and to lend money at interest to other church bodies. In the United States Catholic bishops lend money to their priests to build schools and churches (legal titles to which must be exclusively in the bishops' names,) the principal and interest to be collected from their congregations and returned to the bishops.

It is significant that Communism, which has copied many of the essential features of the organization and methods of medieval Catholicism, has also borrowed its now abandoned strictures against the private lending of money at interest.

CALVIN AND CAPITALISM

It must be admitted that there is an affinity between capitalism and the Protestant ethic as a whole. As a result of the Protestant Reformation,

great change came about in social and economic matters as well as in religious teaching about salvation. In the traditional Roman Catholic view, economic activity was not to be engaged in for the pursuit of worldly gain, but for a moral end. Trade was accepted as necessary, but dangerous for the welfare of souls. Business finance was regarded as sordid, if not immoral, for Christians and left mostly to Jews and other non-Christians. The speculator, or middleman, was despised and condemned. R. H. Tawney, in his book *Religion and the Rise of Capitalism* (p. 36), points out that the labor theory of value descends from the teachings of St. Thomas Aquinas. "The last of the Schoolmen," he says, "was Karl Marx."* According to the teachings of medieval Catholicism, the craftsmen who made the goods and the merchants who transported them were alone entitled to payment.

The spirit of Catholic traditionalism did not regard work as an end in itself, but merely as a means to achieve definite ends, such as the enjoyment of ease and the gaining of worldly goods to sustain life. The result was a lack of energy and initiative and little social change or improvement in the welfare of the masses of the people. The spirit of Calvinism, on the other hand, which led to the pursuit of profit for profit's sake, brought into being tremendous initiative and a view of work as an end in

itself. It is also admitted that those sections of Europe that were most highly developed economically, especially the large, wealthy towns, went over almost entirely to Protestantism. Max Weber, in his book, *The Protestant Ethic and the Spirit of Capitalism*, points out that even today business leaders and owners of capital, technicians and commercially trained people are "overwhelmingly Protestant."

THE CALVINIST ETHIC

Calvin's creed was severely ascetic, other-worldly and puritanical. It was opposed to the pleasure-loving cavalier attitude of Catholic traditionalism. Work thus became a discipline and important for its own sake. In the Catholic traditional view, only the godless ran after gain. Under Calvinism, however, ascetic and godly people did not consider it a sin to accumulate money. The prosperous man was convinced that he was better able to glorify God, and looked upon his prosperity as proof that he was one of God's elect.

This puritanical, ascetic approach to living under Calvinism made Protestant people thrifty and saving. Rigorous living, hard work, and a turning away from worldly pleasures and frivolities, resulted, paradoxically, in large acquisitions of worldly goods. Presbyterians, especially, were identified with banks and corporations. Calvin himself did not intend this, for he shared Luther's view of the value of poverty and for the need of moder-

*Quoted from J. Milton Yinger's *Religion in the Struggle for Power*, Duke University Press.

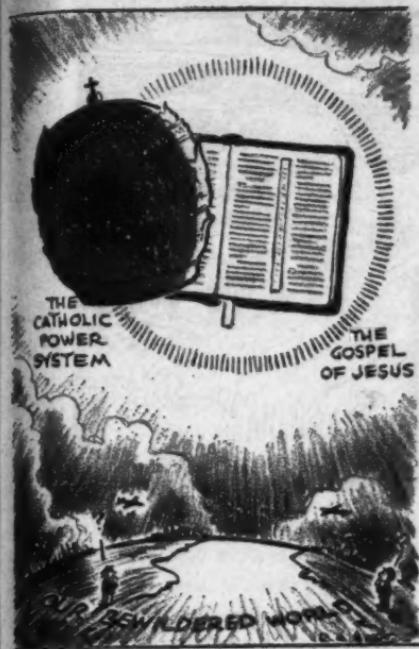
ation in acquiring wealth. He preached contempt for the present world as a place of exile, and advised his followers to fix their gaze rather on heaven as their real home and country. It was the later development of Calvinism that led to its identification with capitalism.

At the root of the change that came about in social and economic matters after the Protestant Reformation was the reassertion of the Gospel teaching about salvation. Luther and Calvin challenged the power of the Roman Catholic priesthood by preaching that the grace of salvation comes directly from God through the saving merits of Christ alone. They insisted on the Scripture teaching that salvation is something *personal* and *individual*, between the sinner and his Saviour. The sinner is saved by the one sacrifice of Christ on Calvary, offered once and for ever: "*For by one sacrifice he hath perfected for ever them that are sanctified* (*Heb. 10:14*). They proved therefore that the repetition of daily sacrifices by priests was a contradiction of New Testament teaching, and that the Roman Catholic mass was an unwarranted distortion of the Lord's Supper.

The re-proclamation of this Gospel teaching of salvation changed the whole concept of the relationship of man to God—and to his fellowmen. In Roman Catholic teaching the sinner is never pronounced completely saved. By the priest's absolution in confession, and the continued offering of the sacrifice of the mass, the sinner receives merely a half-measure of pardon. He is therefore never completely

liberated, but always remains in a state of spiritual subjection to other men and of dependence upon the works still to be performed upon him by the priest. He is never a completely free individual. The Gospel teaching, on the other hand, as reasserted by Luther and Calvin, assures a complete change in the sinner. He attains a new status of divine sonship with God: "*For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children; then heirs; heirs of God, and joint heirs with Christ*" (*Rom. 8:15, 16, 17*). And since man therefore, by the acceptance of this revolutionary teaching, is no longer a slave of God but a son and heir of God, he must also be freed from slavery to other men—in church and state.

Individual freedom in spiritual matters being assured, it followed that the people would demand freedom also in matters of government and business enterprise. It was this that democracy, or representative government, came into being. Since men became sons of God, the power of God resided in them, not in kings and princes and popes outside them. Power to rule, therefore, can only be delegated, for a time, to those who are elected to represent the group of individuals in the public forum, the power to be revocable at all times. This was the effect of the teaching of Luther and Calvin, and formed the heritage of faith and freedom that came out of the Protestant Reformation.



ECLIPSE

The freedom of the reasserted Gospel teaching of salvation also produced an incentive toward the expansion of private business enterprise. For

the assurance of full pardon for sin and complete salvation took away the fear of punishment in the next life, which, in turn, justified a seeking after a betterment of social conditions and a reasonable enjoyment of the things of this world. This created a religious dynamic that brought about increased business activity and greater opportunity for many to acquire a share of this world's goods. It was established that holiness need not necessarily be equated with poverty, and that even a rich man, if he used his surplus wealth for the benefit of his fellowmen, would not be barred from the kingdom of heaven.

The struggle in the world today is in defense of this two-fold freedom that came out of the Protestant Reformation—the freedom of the Gospel teaching of salvation, and the political and economic freedom upon which our Western democratic civilization depends. The Roman Catholic Church is the enemy of the former, and Communism of the latter. Against both, Protestants must ever remain strong and vigilant.

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Religious Pressure In Washington

WASHINGTON OBSERVERS are agreed that more political pressure is being brought to bear on Congress and the White House at present by religious groups of all denominations than ever before. This pressure is being exerted both openly and under cover chiefly by the three powerful organizations acting for Catholics, Protestants and Jews: the National Catholic Welfare Council, the Federal Council of the Churches of Christ in America, and the Anti-Defamation League, founded by B'nai B'rith. President Truman and many Congressmen are said to resent the growing aggressiveness of these religious lobbyists.

Some of the most hotly controverted matters for a long time under consideration by Congress and the White House are those upon which political influence, rather than moral suasion, is being exerted by these religious groups. Among them are 1) resump-

tion by the United States of full diplomatic relations with Franco Spain; 2) Federal aid to public and parochial schools; 3) admission of DP's to the United States, and 4) the appointment of another U. S. Ambassador to the Vatican. Catholic pressure is intense on all four; Protestants are chiefly concerned in having the U. S.-Vatican embassy completely abolished, and Jewish groups agitate especially to secure a DP law that will admit more Jews into the United States.

The extent of the influence of religious leaders on Washington legislation and diplomacy was instanced recently in an article in the *Chicago Tribune* by Walter Trohan, who stated that Myron C. Taylor's mission to the Vatican in 1939 was established "as payment to the late Cardinal Mundelein of Chicago for political services rendered President Roosevelt." When challenged on this by Father Thomas

Meehan, editor of Chicago's Catholic newspaper, the *New World*, Trohan pointed out that he accompanied Taylor to Europe in 1939, and at Taylor's invitation went with him to present his credentials to the Vatican. Trohan, himself a Roman Catholic, stated that it was common knowledge in Taylor's official party that his appointment was in repayment of Roosevelt's debt to Cardinal Mundalein, that it "was stated as a fact by members at the legation and consular staffs at Rome, was well known and commented upon among the White House staff, and among White House intimates and high level politicos in Washington."

Catholic and Jewish groups have worked together to obtain changes in DP legislation that would permit increased numbers of Catholic and Jewish DP's to come to the United States, although so far nearly 50% of those who have been admitted are Roman Catholics and 27% Jews. Pressure

from religious groups also plays an important part in the President's choice of members for his cabinet and the U. S. Supreme Court. Catholics wanted the appointment of a Roman Catholic to the U. S. Supreme Court to take the place of the late Justice Murphy. Instead, J. Howard McGrath, Catholic senator from Rhode Island, was made U. S. Attorney General. Jewish groups complain that there is no Jew at present in the cabinet.

This increasing tendency to reduce legislation and political appointments in Washington to religious origin is not in the best American tradition. It is bound to harm our cherished principle of freedom of religion as well as impede the freedom of our legislation in the conduct of government according to true democratic standards. It makes for the bootlegging of religion into politics and tends to nullify our vital principle of separation of church and state.





[Translator's note: Consecrated miracle-working statues of 'Our Lady of Fatima' are being sent from Portugal to all parts of the world. They are brought on a tour of different countries for the veneration of the masses of Roman Catholic people in keeping with the newly-established cult of 'Travelling Madonnas.' Following is a first-hand account of the alleged appearance of the Virgin Mary to three children, two girls and a boy, at Fatima, near the town of Leiria in Portugal. The author is pastor of the Baptist church at Leiria, and he tells also of the progress of the Christian Gospel work there:]

Our Lady of Fatima

By DR. A. MAURICIO

*Pastor of the Baptist Church in Leiria,
Portugal*

(Translated by Dr. J. T. Tucker)

GREAT is Diana of the Ephesians," cried the people of Ephesus at the instigation of Demetrius and his fellow craftsmen (*Acts 19:28*). For they were afraid of the harm to their profitable business of making silver statues of the goddess Diana should Paul continue to succeed in making the people believe "that there be no gods which are made with hands." Yet, almost twenty centuries after this demonstration in favor of the mass production of images of the goddess Diana in Ephesus, Roman Catholic people today are taught to believe that God sends to earth images of the Mother of Jesus, or permits her to appear to children to inform them of future events. The two most well known of such alleged appearances of Mary are those at Lourdes in France, and here at Leiria in Portugal.

The last time that the Holy Scriptures speak of the Blessed Mother of the Saviour is in *Acts 1:14*: "All then [the Apostles] persevered in prayer and supplication, with the women and Mary the mother of Jesus, and his brethren." Saint Luke thus says the last word about "Mary the mother of Jesus"—that she was on her knees

praying. But the Roman Catholic Church, as though to add to or complete that which God left undone (Rev. 22:18-19), has gone further to call her "The Queen of Heaven," the name which the pagans of old gave to one of their deities (see *Jer. 7:18*), and "Mother of God," thus making her a female deity—a part of the Holy Trinity—against the teaching of the Ten Commandments. This has continued to increase from century to century, until today we witness a great scandal for Christianity, lowering it and making a laughing-stock of it in the eyes of atheists, pagans and Jews, by the public worship of images that are claimed to be faithful copies of the apparitions of the Virgin Mary at Lourdes and Fatima. This has been especially the case with images of Our Lady of Fatima, which are produced in great numbers to be carried about in procession along the public highways in Portugal and other countries throughout the world, thus exposing Portugal to the scorn of cultured nations.

It is claimed that this devotion to the image of Fatima saved Portugal from being involved in the war. Who then saved Mahomedan Turkey, Protestant Sweden and Switzerland from the same fate? The propaganda differs, however, in North America. Because of the 'cold war' and the clash of interests between the United States and Russia, it is preached there that only Fatima can save America from Communism. But no mention is made of the fact that Italy, which has more Madonnas than all other countries combined, has more Communists in proportion to its population than

even Russia itself. If Italy, that is so completely given over to the cult of Mary, could not stem the tide of Communism among its people, and if other Catholic nations such as Poland, Czechoslovakia, and Hungary have fallen victims to Communism, how can it be said that Protestant America can be saved, and Catholic prestige heightened, by public processions of a statue of the Madonna of Fatima along its highways?

THE LEGEND OF FATIMA

What is Fatima? It is a small village a few miles from Leiria in Portugal. The name is that of a daughter of Mahomet. This region was populated more than eight centuries ago by believers in the Koran. Nearby are some small hillocks where, amid a few scraggly holm oaks, herds of cattle find scanty pasture. In this desolate place is the *Cave of Iria*, where the legend of the appearance of the Virgin of Fatima started. It is related that the Virgin Mary appeared to three small children who were pasturing sheep on the hillside, on May 13, 1917, and that she told them that the war (the first World War) would soon be over. It was eighteen months later that the armistice was signed. The report of this appearance was soon noised abroad. The psychological moment could not have been better, and the rumor ran swiftly among the credulous people that the Virgin Mary had come down from heaven to announce that soon the war would be ended. Mothers, wives, sisters, sweethearts of Portuguese soldiers then in the fields of battle in France and Africa began to invoke the "Lady Fatima,"

as the new apparition was called. In every battle there are many who escape; and so it was easy for these mothers, wives, sisters, and sweethearts to believe that those who did escape were saved by the "Lady" . . . "The Lady Fatima." All winds being favorable, the legend was spread far and wide.

Did these children really see the "Mother of Jesus?" Two of them died soon after. Why was the third whisked away to a convent in Spain? Was it to isolate her from indiscreet questions? It is an easy thing to place an image representing the Virgin Mary in a tree or to dress a girl in white and thereby deceive small children. There is an explanation for all apparitions. What is the truth about Fatima? I do not think that we would be much mistaken if we said that it was planned by interested parties to keep Portuguese pilgrims away from Lourdes. There is often bitter competition among devotees of the countless Madonnas in the Catholic countries of Europe. Our Lady of Fatima also supplied one more "miraculous Lady" in Portugal, although many of the older ones are now almost forgotten. Such is the case, for instance, with *Our Lady of Nazaré*. A recent visitor to the shrine of the image of Nazaré told me that when he was there, the sacristan of the church greatly lamented the present poverty of the shrine. "Ah, my good sir," he complained, "*The Lady of Fatima is a thief who has plundered Our Lady of Nazaré.*"

The fame of Fatima attracts many thousands of people each year, but most of them are from distant places. The local people from this region

(Leiria) give it little or no credit. This confirms the popular Portuguese proverb: "*Saints work no miracles at home.*" Does this image actually work miracles? Every Roman Catholic shrine has its record of claimed miraculous cures, and so has Fatima. But so also have Mahomet's shrine at Mecca, the River Ganges in India and other pagan shrines that are regarded as sacred by their devotees. Like all other alleged miracle-working shrines, Roman Catholic or pagan, Fatima has become a source of great financial profit. The so-called "Chapel of the Appearance" is so small that it scarcely holds half a dozen people. But in front of it are three marble receptacles larger than the chapel itself to receive the offerings of the pilgrims. Besides these, there are the new collection boxes at the rear of the edifice where relics and other pious objects are sold. Nothing is spent on the poor nor for the beautifying of the grounds, and the basilica, although under construction for years, seems as though it would never be completed.

GOSPEL WITNESS AT FATIMA

In order to show up the falsity of Fatima, God has raised up in Leiria, almost in the shadow of the new Basilica of the Cave of Iria, the greatest monument to the Gospel to be found in Portugal. Some years ago a man here was converted to Evangelical Christianity in spite of violent opposition from his Catholic friends and neighbors. His wife, the daughter of one of the richest men in the town and a very zealous Catholic, was at first violently opposed to his change of religion. But she also was later converted, and on the day she was baptized

her family put on mourning as though she had died. Out of gratitude to God for the gift of salvation they had received, this couple built a temple, the largest evangelical house of prayer in Portugal, on the principal street in Leiria, where the Gospel might be freely preached. At the present time this temple is too small to accommodate the numbers of people who come to attend the services. Crowds wait for an hour in the street in order to gain admission. Here have been witnessed real miracles of grace which prove that the Gospel has greater power than the image of Fatima. It would take a volume to tell of all the Gospel miracles that have taken place.

Persecutions began. A group of working-class women was urged by a fanatical Roman Catholic woman to stone the Protestant temple. They paid no attention to her, although she was rich and influential and they poor and despised. When she insisted with them, they said to her: *"This Gospel ought to have come to Leiria sooner, for ever since our men have been hearing it, they have been much better to us."* Following is an account of some of the conversions that have taken place at this evangelical temple: an anarchist, having heard of the temple,

decided that he would break up the meeting. He entered the building, was convicted by the Word, was converted and became a new man; a policeman, unjustly charged with crime and a hater of Protestants, was likewise converted; two priests, seeking to persuade the people against the evangelical faith, found themselves changed men, were baptized and are now zealous preachers; a butcher, feared by all because of his ungovernable temper, heard the Gospel and, in his own words, "became like a lamb;" a priest, seeking to do bodily harm to a Bible colporteur, enlisted so many sympathizers for the work of the temple, that he was forced to discontinue his opposition.

The Bishop of Leiria, one of the oldest dioceses in Portugal, who has jurisdiction over the shrine of Fatima, issued a decree that any one who frequented the Protestant temple, or even entered it once, would be subject to ecclesiastical censure. He warned the Catholic people that they should not listen to the preacher, that they should not pass through the property of Protestants or have any business dealings with them. But in spite of this the Gospel message in Leiria has continued to conquer. Great has been the victory.





► ACCORDING to Drew Pearson, it was Jesuit Father Edmund A. Walsh who urged Senator Joseph R. McCarthy to make his sensational accusations about Communists in the State Department. Father Walsh is head of Georgetown [Jesuit] University's 'School for Foreign Service,' training U.S. diplomats for State Department posts abroad.

► THE POLISH GOVERNMENT, in a renewal of hostility against the Roman Catholic Church, ordered the church's largest welfare institution, *Caritas*, placed under state control last Jan. 23. This drastic step was taken, according to a report in the N.Y. *Times* from Warsaw, because of the alleged use of the organization's funds for political purposes hostile to the state. *Caritas* was a completely autonomous organization operated by the Roman Catholic Church in Poland, and was aided by American Relief for Poland and by War Relief Services, a branch of the National Catholic Welfare Conference.

► FOLLOWING is the text of a UP report from Rome of last Feb. 19: "Sister Maria Vincenza Lopez Vicuna, Spanish-born founder of the Institute of the Daughters of the Immaculate Mary, was beatified today in a solemn ceremony in St. Peter's Basilica. Following the beatification, Pope Pius XII, appearing recovered from his recent mild attack of influenza, venerated the woman. He knelt before her picture for fifteen minutes."

► A GROUP of Protestant ministers challenged the Italian Government last Jan. 17 to produce evidence of the accusation of its Interior Ministry that Protestants in Italy are helping the Communist cause. The resolution was made at a meeting, led by Rev. Frederick C. Fowler of Pittsburgh, to consider means of combatting persecution of Protestants in Italy. The meeting, according to the N.Y. *Times*, also requested President Truman to recall Mr. Myron C. Taylor as his envoy to the Vatican, and declared that Mr. Taylor had shown "*inability to solve or make any effort to solve the problems arising from Roman Catholic persecution of American and Italian Protestants in Italy.*" That was the day before the announcement was made of Mr. Taylor's resignation as Vatican envoy.

► CARNIVAL (from 'carnevale,' "farewell to meat") is the riotous four-day period of lawless fun preceding Ash Wednesday and the beginning of Lent. It is the customary last fling at pleasure conducted in Roman Catholic countries and cities before the austerities and fasting of the forty days of Lent. The result of the carnival days in Rio de Janeiro, Brazil, this year was reported in the N.Y. *Times* of last Feb. 28 as follows: total casualties, 4,687, including 28 dead. Some of the happenings: "Automobiles mow down pedestrians . . . heads bashed in . . . knives wielded and guns fired recklessly."

► POLICE in Rome, Italy, cancelled a meeting of the Protestant Church of Christ group of evangelists from Texas last Feb. 16. As reported in the N.Y. *Times*, permission to hold the meeting in a school building near the Pantheon had been granted two weeks previous. Several hundred people who had come to attend the meeting were given pamphlets printed by the Church of Christ explaining their beliefs and organization. "Three jeeploads of police were stationed on the square," the report stated, "but did not intervene to disperse the crowd."

► ROMAN CATHOLIC protests caused the removal of all references to birth control in a book on Japan's natural resources published by General MacArthur's headquarters in Tokyo, according to a dispatch in the N. Y. "Times" of last Feb. 8. The book, entitled, "Japan's Natural Resources," was written by Prof. Edward Ackerman of the University of Chicago, as a result of his services in Japan as a special consultant. After revision by headquarters, it was published last Dec. 30, in a 2,500 edition. As a result of the Catholic protests that the book implied official approval of birth control in Japan, further editions of the book were halted and references to birth control removed.

► CHURCH WORLD SERVICE, which helps needy Protestant churches abroad, distributed 23,183,967 pounds of contributed supplies during 1949, it was reported last Feb. 12. Food and vitamins made up 15,108,108 pounds of the total, the remainder being clothing, shoes, bedding and materials.

► THE POPE embarrassed Franco when he condemned press censorship and totalitarian regimes last Feb. 17. A report from Madrid in the N. Y. Times of Feb. 20 says: "The condemnation may have been meant only for the Iron Curtain countries, but the shoe also fits this country." The Spanish press printed the Pope's message with a commentary that any criticism in it was not meant for Spain.

► GALLUP POLLSTERS recently asked a cross-section of the people of England to name one or more of the four Gospels of the New Testament. As reported by Newsweek of last Jan. 30, three out of five named all four; one in seven could name some, and one in four could not name any. Non-conformists and members of the Church of Scotland scored highest (75 out of 100 knew all four); those belonging to the Church of England came second (62 out of 100); Roman Catholics came third (51 out of 100).

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► MOST SIGNIFICANT was the overwhelming vote—7,000 to 2—in favor of a resolution at the annual convention of the American Association of School Administrators in Atlantic City last March 1, opposing the use of public funds for the support of parochial schools. The resolution declared:

"We believe the American tradition of separation of church and state should be vigorously and zealously safeguarded. We respect the rights of groups, including religious denominations, to maintain their own schools so long as such schools meet the educational, health and safety standards defined by the states in which they are located. We believe that these schools should be financed entirely by their supporters. We therefore oppose all efforts to devote public funds to either the direct or the indirect support of these schools."

A minority report by Dr. James L. Hanley, school superintendent of Providence, R. I., failed to receive even token support from the educators.

► "THE PROTESTANT view of God as compared with the Roman Catholic and Judaist concept" in relation to economics will be part of a three-year study started last Feb. 17 at Detroit by the National Study Conference of the Church and Economic Life, as reported in the N. Y. "Times." The study is being financed by a grant of \$100,000 from the Rockefeller Foundation.

► THE FIRST CLASH between the Czechoslovak Government and the Catholic Church authorities over the appointment of bishops and others to high church offices came last Feb. 15, when the Church appointed Vicar Daniel Brieden as administrator of the Diocese of Banska Bystrica without Government approval. The State Office for Church affairs rejected the Church's candidate and appointed its own administrator, Dean Jan Dechet. This is according to the new church laws that went into effect last Nov. 1, although Government approval of the appointment of bishops and other prelates was also required in Czechoslovakia before the Communists came into power, as well as under the old Hapsburg monarchy. Insistence on this requirement would mean the appointment to high church offices only of Catholic prelates favorable to the Communist regime. The Vatican responded by excommunicating Dean Dechet on Feb. 18, for having accepted the appointment from the Government authorities.

► POLAND'S Communist Government has been making efforts to win the adherence of large numbers of the Roman Catholic clergy to its side, and away from obedience to the political designs of the hierarchy. Edward A. Morrow, N. Y. Times correspondent in Warsaw, in a dispatch last Jan. 31, declared that observers were surprised that as many as 1,200 "patriotic priests" attended a convention on that date to hear Wladyslaw Wolski, Minister of Public Administration, make a speech attacking "the reactionary section of the church hierarchy." Two months previous, Mr. Morrow explains, "fewer than 100 priests were known to be ready to appear in public as 'patriotic priests.'"



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► DR. GILBERT O. NATIONS, long known for his writings on Catholic-Protestant issues, died in Chicago last Feb. 13 at the age of 83. He was professor of law for 25 years in the graduate school of American University, and was formerly judge of probate court in Farmington, Mo., his birthplace.

► IN ONE WEEK last January, 332 people—all Roman Catholics—publicly accepted Christ in the Baptist Church of Marinha Grande, Portugal. According to the 'Watchman-Examiner,' one young boy stood up to say he did not know who his earthly father was, but now he could say that in Christ he knew his Heavenly Father. Immediately an elderly, well-dressed man arose and said: "I am the boy's father, and I, too, want to take Christ as my Saviour."

► ON THE SAME page of the N. Y. Times of last Feb. 20, which reported that 44 United States planes were being sold to the Spanish Government, the following UP dispatch from Madrid also appeared: "A party of high-ranking Spanish Army and Air Force officers left by special plane today for Frankfurt, Germany, to begin a tour of military installations in Germany's United States zone."

► OF SPAIN'S BUDGET for 1950, 31.8% goes for the armed forces exclusive of the police, 7% for education and less than 1% for agriculture.

► THE CITIZENS COMMITTEE of Massachusetts, after a nation-wide survey, revealed last Jan. 27 that Americans spend up to 21 billion dollars a year on gambling—more than they spend for housing, medicine or private education and research.

POPE PIUS XII issued a Holy Year encyclical last March 11, entitled, *Anni Sancti*, in which he said: "There have come multitudes of faithful from all parts of the world to Rome, from which irradiates unchanged since the origins of the church the light of apostolic teaching." Then he added:

"They have come to the See of Peter, not only to redeem their own guilt, but also to expiate the sins of the world and to implore the return of society to God."

How different this is from the Scripture teaching (Eph. 2:8-9):

"For by grace are ye saved by faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast."

► TWO new Catholic magazines started recently are devoted to gaining converts from Protestantism to the Church of Rome. One is called *Sparks*, "a magazine published by Catholics for non-Catholics," according to the *Catholic Register*; the other called *Scope*, and published by the Paulist Information Center in New York, instructs prospective converts in doctrinal matters and is sent free to Protestants and others who have taken courses in Catholic doctrine at Paulist centers.



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► FOR THE FIRST TIME in the history of Hungary a Protestant has been appointed Minister of Religion and Education. He is Josef Darvas, a pastor in the Evangelical Church and former Minister of Construction. He was appointed last Feb. 26, to take the place of Catholic Dr. Cyula Ortutay who resigned as Minister of Religion and who, according to the N. Y. Times, had been under heavy attack from Rome during the trial of Cardinal Mindszenty.

► A PLANE carrying a statue of Our Lady of Fatima (the 'Pilgrim Virgin'), sent by the Portuguese on an air tour of South America, crashed at Arboleda, ac-

cording to a report in the British 'Daily Telegraph' of last November 2. The nine passengers and crew of three were all killed.

► THE NEW Chief Justice of the Japanese Supreme Court, Kotaro Tanaka, is a Roman Catholic. He was appointed by Premier Shigeru Yoshida last Feb. 20, and is the first Christian to hold the highest judicial office in Japan.

► CARDINAL SPELLMAN, in a dramatic pronouncement after his private visit with Pope Pius XII last March 5, declared: "Signs, telling of the 'Abomination of Desolation' are increasing," and that "we may be, as Catholics, always prepared for death."



WHEN CHILDREN ARE HAPPY"

From behind the Iron Curtain in Poland comes a pathetic message written in a childish scrawl. This little boy, his baby sister, and his widowed mother were rescued by us from a cruel fate of hunger and despair. He writes:

"Today I am very happy, and the Lord is pleased, because He is glad when children are happy. My little sister and I enjoyed your presents very much. Mother received another two parcels and this makes four in all.

"What a wonderful doll you sent Betty. She looks like a real baby and has soft legs and they are even warm. Her little eyes shine as if she had a soul. She is so beautiful, just like Betty, only a little more polite—she never cries and never asks for food. My football too is just wonderful.

"We are so glad we came to know you through the Lord Jesus Christ who never stayed in the grave—which I know for sure."

These children are representative of a great multitude of the Lord's little ones in Europe, in the Holy Land, and at home. Only your own love can interpret to their hearts the love of Christ.

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Vatican Largest Landowner In Italy

LAND is scarce in Europe and has been at the bottom of most of the fierce and bloody conflicts that have always beset that unfortunate continent. Land also has been the root cause of the historic struggle between church and state in Europe, where the Roman Catholic Church has always been one of the largest land holders.

In Catholic countries under Communist regimes the Roman Catholic Church has been stripped of much of its land holdings. Latest to act in this regard has been Poland, where an estimated million-and-a-half acres were taken over by the Government last March 21, the income from which will be devoted to a special fund to help priests.

The above clipping from the N.Y. *Times* of last March 22 tells the story of Roman Catholic Church lands in Italy, where 1.5% (46,000) of all private landowners own 19,102,980 acres (36%) of privately owned land. The Roman Catholic Church is the largest landowner there — with 1,160,000 acres, none of which will be taken over by the Government to satisfy the increasing demands of Italy's landless peasants.

May, 1950

VATICAN LAND EXCLUDED

1,160,000 Acres Is Not Subject to New Reform Bill

ROME, March 21 (Reuters) — The Roman Catholic Church is today the biggest landed proprietor in Italy, owning more than 1,000,000 acres.

Figures in an article to be published in next Sunday's Vatican newspaper, *Osservatore Romano della Domenica*, said the land was estimated to cover 1,160,000 acres. But it is divided up among thousands of small owners—parish priests, charitable institutions or religious orders, the article adds.

This means that the church will not be subjected to the new Government bill to lop 4,500,000 acres off the estates of big landowners and to divide them among landless peasants.

The 1,160,000 acres of church land is 1.87 per cent of the total of 90,000,000 acres of arable and forest land in the country.

Protestants To Get Space For Worship At Holy Sepulcher

THE LUTHERANS and the Anglicans will be given space for a place of worship at the Holy Sepulcher in Jerusalem when the basilica is renovated. At present six sects have space near what is believed to be the tomb of Christ and the Mount of Calvary. These are the Roman Catholic, Greek Orthodox, the Armenian, Coptic, Syrian, and Abyssinian, but no Protestant. Nearby, to the south, is a Moslem mosque. According to a description in the N. Y. *Times* of last December 30, the new restoration plans, which are sponsored by the

Vatican, will give all access to the Sepulcher, but none would be permitted to hold services at the tomb itself. Each would have its own church around the Sepulcher's rotunda.

The Roman Catholics and the Greeks will continue to occupy the major part of the available space, and the Franciscans, who are the custodians of the Holy Places, will still have their monastery and chapel. The Greeks control half of Calvary at the point where the Crucifixion is said to have taken place, and the Roman Catholics control the rest. The new plans call for Christ's tomb, which is directly below the dome of the rotunda and adjoining Calvary, to be retained as a shrine available to all. Much confusion is said to occur at the tomb itself by the present arrangement, especially on holy days when each sect holds services at allotted times that often conflict. Each sect has its own portable altar which must be removed in time for the next one to hold service. Disputes arise when one sect encroaches on the time of another.

Tradition has it that the place of Christ's crucifixion and burial was discovered by St. Helena, the mother of the Emperor Constantine at the beginning of the fourth century, and that it was she who had the first church built there. It was restored by the Crusaders in the 12th century.

As is our usual custom, there will be no July and August issues of THE CONVERTED CATHOLIC MAGAZINE. The June issue will reach our subscribers the second week of June.



I LEAP OVER THE WALL, by Monica Baldwin; Rinehart & Co., New York. 311 pp. Price \$3.50.

THE AUTHOR was a nun in a cloistered convent in England for twenty-eight years, and left to return to secular life during the hectic years of the second World War. She did not actually jump over the convent wall, but left by the front door, with the permission of her superiors and of her own free will.

Although the advertising for this book, along with its title, may seem sensational, it is not an exposé of convent 'horror'. Miss Baldwin—a niece of England's pre-war Prime Minister of the same name—became dissatisfied with convent life, which she found crushed out all individual personality. Her "leap" was into the difficult life of wartime England, at the age of 41, after nearly half a lifetime in the deadening atmosphere of a convent. The attraction of the book is in the contrast between her stifling convent life and the courageous efforts to adjust herself to her new life outside the convent walls.

In a newspaper interview published in the *Vancouver Daily Province* (CP) of last November 4, Miss Baldwin stated: "It took me three months to learn how to swing my arms again," explaining that the sisters had to walk stiffly. "We had to walk with eyes cast down, in short steps and with hands clasped together in front of us." Of her decision to leave the convent she said: "After all those years in the nunnery, I began to feel I could not go on seeing things the way other nuns saw them. I often cried and I longed for freedom, although it took a great deal of courage to brace myself to the thought of coming out into a world I no longer knew."

She said she received an "immense shock" at the bare austerity of the life in the convent, and described her cell of bare boards with no heat, and no furniture except a plank bed, a straw mattress and a kneeing desk. Of self-inflicted punishments, she was reported as saying: "A nun would bare her back in the privacy of her cell and beat herself with a multi-thonged whip, or with chains. Our food was plain and simple, with never any flavor strong enough to satisfy one's sense of taste. We lived like sparrows. Newspapers were forbidden and the Mother Superior told us only the main events, such as the declaration of war and the abdication of Edward VIII."

The question arises why she took so long to make up her mind to take the "leap." The newspaper report quoted above states that Miss Baldwin now lives alone in a trailer outside the town of Pinner, in Middlesex, England, "trying to find her bearings in the modern world."

PERSONAL EVANGELISM TO ROMAN CATHOLICS, by J. A. Fernandez; pamphlet, 32 pp. Price 30¢.

THE OBJECT of this booklet is to help Protestants personally to win Roman Catholics to the light of the Gospel of Jesus Christ. The author is a former Roman Catholic priest well known to the readers of our Magazine, and who has been heard by many thousands of people on his speaking tours throughout the country.

The guidance offered in this booklet is very sound, and the Protestant witness for Christ is well advised to be sure to treat with his Roman Catholic friends on a basis of love, patience and Christian joy. Of particular excellence are the seven rules for a positive approach of a Christian worker to Roman Catholics: *pray; avoid arguments; do not ridicule; be well informed; bring out similarities; dispel prejudices; exalt Jesus Christ.*

May, 1950



It is most laudable that a former Roman Catholic priest, having been himself converted, endeavors in this way not only to bring the light of his new-found faith to Catholic people, but also to instruct Protestant Christian people to do likewise.

DOCTOR OF THE HAPPY LANDINGS,
by Julia Lake and Eugene Kellersberger;
John Knox Press, Richmond, Va. 265 pp.
Price \$2.00.

THE KELLERSBERGERS — Dr. Eugene the medical missionary and his talented wife Julia Lake—tell a delightful and very fascinating story in this book, a travelogue covering nearly 100,000 miles to bring comfort and consolation to lepers on all the continents except Australia. It is a story of almost unbelievable heroism and marvelous Christian faith. For it takes a very enduring faith indeed to devote one's life to the service of those afflicted with the most ancient and dread disease of leprosy.

Dr. Kellersberger, an ordained Presbyterian minister, was for twenty-four years a medical missionary in the Belgian Congo, and in 1941 was appointed General Secretary of the American Leprosy Missions. He is a specialist in tropical diseases and was twice decorated for his wonderful work by the Belgian Colonial Government. His wife, who has intimately shared his life's work, is an author of note and is listed in *Who's Who Among American Women*. The apt title of the book was suggested by the fact that Dr. Kellersberger has travelled so extensively by plane and always with happy landings. A stewardess on a Pan-American Constellation plane once remarked: "I should like to be your hostess as you fly around the world, for you seem to be a Doctor of Many Happy Landings." "Yes," he replied, "all of my landings have been happy ones, and because Christ is my Pilot, the last landing will be the happiest of them all." The book scintillates all through with buoyant expressions of joyful Christian faith similar to this.

The book is in two parts: the first tells of a tour of half the world—50,000 miles in six months—undertaken by Dr. Kellersberger and his wife together through Latin America, Africa and Western Europe. They visited sixty-five leprosy hospitals and colonies housing more than 35,000 people afflicted with this dread disease. The second part recounts the trip of Dr. Kellersberger without Julia Lake, but accompanied by Mr. Donald A. Miller, Secretary of the Mission to Lepers in London. This trip of 42,000 miles took five months, and brought them to Hawaii, the Philippines, China, India and Siam, where they visited 50 different leprosy colonies and hospitals.

Written in the form of on-the-spot letters to friends and colleagues at home in the U.S.A., the book has an entrancing style blended of humor, vivid description and inspiring faith, and entirely without any of that morbidity that might be expected in a volume that relates such harrowing scenes of disease, social ostracism, cruel neglect and superstition connected with leprosy. The effect of the book is thus most inspiring. You begin to envy not only the courage and faith of the Kellersbergers, but also the patience and joyful faith exemplified, for instance, by a thousand lepers in Nigeria lustily singing "*The Great Physician Now Is Here, the Sympathizing Jesus*." Protestantism has much to be proud of in its missionary work to aid the hapless victims of leprosy in the far distant lands visited by the Kellersbergers.

L.H.L.

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'GOD'S MAN IN MANHATTAN,' a biography of Dr. William Ward Ayer, till recently pastor of Calvary Baptist Church in New York, has won the first prize of \$2,000 offered by the Zondervan Publishing House in its Christian biography and missionary book contest. The author is Mel Larson, editor of *Youth For Christ* magazine, formerly a sports writer for a Minneapolis newspaper.

A NEW BIOGRAPHY of Pope Pius XII entitled *Eugenio Pacelli—Pope of Peace*, by Oscar Halecki (Creative Age Press) will be published later this year. The author is professor of European Church History at Fordham University. Recently published also to coincide with Rome's Holy Year is a book on the Vatican by Ann Carnahan (Farrar, Straus), entitled, *The Vatican: Behind the Scenes in the Holy City*.

BIOGRAPHY OF JOSE RIZAL

A BIOGRAPHY of José Rizal, hero of Philippine Independence (regarded as the George Washington of the Philippines), was recently made required reading in all Philippine high schools by order of the Government. This has been protested by the Catholic bishops of the Philippines, because the book holds that Rizal died a Mason and did not repent and return to the Catholic Church on his deathbed, as Roman Catholic authorities claim.

The book, *Pride of the Malay Race*, by the late Rafael Palma, according to the Catholic Register of last January 29, was approved by President Quirino and his cabinet after recommendation by a special committee of three cabinet members consisting of two Roman Catholics and one Protestant. The Archbishop of Manila later issued a decree strictly forbidding Catholics to read it.

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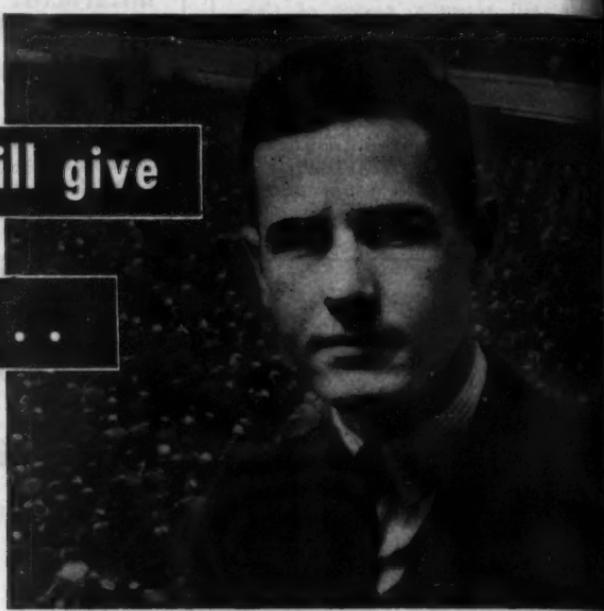
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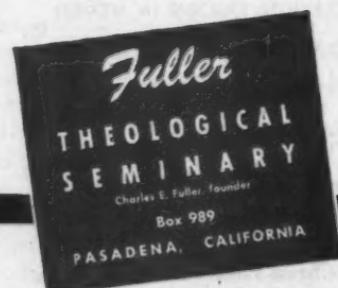
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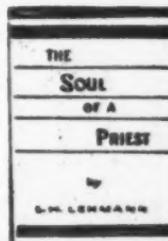
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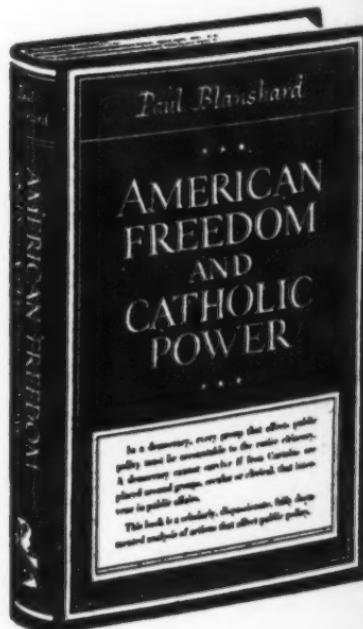
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